INTELLIGENCE. RELIGIOUS

Ministerial Movements-Chat by the Way.

PROGRAMME OF SERVICES.

Synagogue Worship-The Feast of Chanuka.

Preaching this morning and evening in Eighte Street Methodist Episcopal Church by the Rev.

George E. Strobridge. Evangelistic services will be continued this week

also in West Eleventh Street Presbyterian Church. Rev. W. W. Page, pastor; Drs. Armizage, Bevan, Lloyd and others will presch. bath Desecration" and "A Call to Decision will be presented to-day by the Rev. A. C. Morehouse to Forsyth Street Methodists Episcopal Church. This afternoon the Rev. Eather Quinn, of the Indepen-

dent Catholic Church, will speak on "Confession At the Fourth Presbyterian Church this morning the Rev. Joseph R. Kerrwill speak on "Omission,

and in the afternoon on "Haman."

The Rev. W. L. Kebb, of Philadelphia, will prese in the First Baptist-Church of this city this morning, and the Rev. Dr...Wayland Hoyt, of Brooklyn, in

The Rev. W. T. Sabine will minister to the First med Episcopal Church at the usual hours to

A Gospel temperance meeting will be conducted by Messrs. Fox and Walsh, in Franklin Hall, South

Brooklyn, this afternoon. At Grand Union Hall the Rev. S. T. Williams will this morning, on "Remission by the

"Sunlight in the Soul" and "A.E.nock at the Door will be considered to-day by the Rev. William Lloyd

nd Madison Avenue Presbyterian Church.

Dr. J. P. Newman will lecture in the Church of the Disciples, on Thursday evening, on "The Seve Bibles of the World." The Doctor will preach in the Central Methodist Episcopal Church this morn-ing on "The Supremacy of Law," based on the sixth andment. Dr. Sheffleld. of China, will prese in the evening.

"A New Heaven and a New Earsh" will be offered to Spiritualists this morning in Steck Hall by A. J.

At the People's Church, this evening, the Rev. C. C. Goss will give a Bible reading, and the Rev. Dr. E. F. Remington will speak on the "Certainty of ..

At the Berean Baptist Church the Rev. J. Adams will preach to-day as usual. The Rev. Dr. W. N. Dunnell will officiate and preach at the usual hours to-day in All Saints' Prot-

stant Episcopal Church. At the Brooklyn Tabernacie the-Rev. Dr. Talmage will preach to-day as usual.

Dr. Bridgeman will preach at the usual hours to day in Madison Avenue Baptist Church. cussed this morning by the Rev. W. R. Davis. In the evening Mr. Davis will deliver his second ser

non on "Mighty to Save." The Rev. Henry Cross will preach this morning and evening in the Pilgrim Baptist Church.

The Rev. E. A. Reed will minister in Madison Ave nue Reformed Church at the usual hours to-d Dr. H. W. Knapp will preach for Laight street

Baptist Church this morning and eventag.

Dr. O. H. Tiffany will preach in St. Paul's Metho

iton, of Brooklyn, will address the young people of the Sixteenth Street Baptist Church to errow evening on "The Force that Wins." Dr. Osgood will preach the second anniversal

ermos of the parish guild in St. Ann's Church leaf mutes this evening.

Dr. J D. Fulton will preach in the Brooklyn Rink this evening on "True Heroism as Revealed in th

Lives of Hooker, Chandler and Dr. Budington." The American Temperance Union meeting in Haverly's Theatre this afternoon will be address by the Revs. J. De Witt Miller and E. F. Remington

The Hutchinson family will sing. In Relation to Those of the Old" will be presented

by the Rev. C. C. Tiffany this evening in the Church who are cordially invited to attend. in's Protestant Episcopal Church this evening, and

the Rev. Mr. Atwell in the morning.
Dr. Deems will preach this morning and evening in the Church of the Strangers, and expects all mem-bers of the church to raily to the communion ser-

vice this morning.

The Rev. Dr. Rylance will preach in St. Peter's

Church this evening.

A service of song will be held in Parepa Hall, Yorkville, this afternoon, under the auspices of the Young Men's Christian Association and 100 by Mr.

Knepp will administer communion to Stanton Street Baptist Church, and in the evening will preach about

At Republican Hall this morning E. V. Wilson will tell "Why he is a Spiritualist," and in-the evening all he knows about "God and the Devil." The Rev. Dr. Burchard will speak in-Murray Hill

Presbyterian Church this morning on "Faith," and in the evening on "Night Scenes in the Scriptures-

A. H. Moment to-day in Spring Street Presbyterian Church to messure and weigh the moral honesty of diest and Conservative Spiritualism" will be

contrasted by Mrs. Nellie Brignam this evening in Frenor's Hall for the benefit of Spiritualists. The Rev. W. B. Skillman will preach at the usua

hours to-day in Westminster Presbyterian Church. "The Triumphant Song" will be sung this morning by the Rev. W. F. Hatfield and "A Great Man's Restoration" will be considered in the evening be-fore Washington Square Methodist Episcopal Church. The Rev. Dr. Kohler will lecture this morning (in erman), in the Temple Beth-El, on "Moses, or Jew-

The Rev. B. H. Burch will preach at the usual ours to-day in Twenty-fourth Street Methodist

Episcopal Church. "Hope Founded on Experience" will be discussed erning by the Rev. R. B. Hull and "Anticipations of Heaven" will be given in the evening to the

Tabornacle Baptist Church. At Trinity Baptist Church the Rev. J. B. Sim

D. D., will preach this morning, and in the evening At Thirty-fourth Street Reformed Church the Rev Carlos Martyn will preach to the young this morn-

ing, and in the evening will close his series of dis-The Rev. A. B. Simpson will preach this morning and evening in Thirteenth Street Presbyterian On Tuesday evening Mr. Simpson will

be installed as pastor of the church. "Enoch" will occupy the thoughts of the Rev. C. S. Williams at Seventh Street Methodist Episcopal Church this morning and "The Mystic Temple and Its Priesthood" this evening. In the afternoon a gospel temperance meeting there will be addressed by the Rev. E. A. Blake and Mr. A. Felter.

The Rev. Henry T. Hunter will preach this morning and the Rev. George H. Pool this evening, in the Seventh Presbyterian Church.

The Society for Ethical Culture will meet in

Chickering hall this morning and be addressed by Professor Felix Adler.
Dr. J. M. King will discuss the doctrine of "The

Real Presence" this morning and in the evening will preach on "This Man Receiveth Sinners," is nes' Methodist Episcopal Church, Harlem, The Sixth Avenus Reformed Church will have the

ministrations of the Rev. C. Blauvelt this morning

hing" will be considered before Asbury Metho-

dist Episcopal Church to-day by the Rev. J. F. Rich-

Dr. F. C. Ewer will preach in St. Ignatius' Prote tant Episcopal Church this morning and the Rev. Dr. W. J. Scabury in the evening.

The gospel temperance meeting, in Bedding Methodist Episcopal Church, this afternoon and evening, will be addressed by William Mason Evans on "The White Stone." The Rev. Dr. Armitage will preach at the usus

At Chickering Hall, this afternoon, the Rev. W. N Searles will preach in the stead of Mr. Colcord.

"The Prodigal at Home" is the subject of the Rev. E. A. Blake's discourse this evening, in Thirty-seventh Street Methodist Episcopal Church. Sermon in the morning also. At Bleecker Street Universalist Church the Rev. G. W. Kent will preach this morning about "The Natural and the Spiritual Mau," and in the evening

about "The Noble Things of Orthodox Faith and Their Fulfilment." Mr. Sawyer will conduct a gospel temperance se

vice in Cooper Institute this evening.

Bishop Clarkson will address the children in the

Church of the Incarnation this afternoon, and the Rev. Arthur Brooks will preach in the morning and also in the evening, when he will discuss "The Na-

The Rev. Dr. Herr preaches morning and evenin n the Central Baptist Courch. At the Church of Our Saviour this morning the

Rev. Dr. Pullman will present "Some Considerations by the Way," and in the evening will speak on "Overcoming Hindrances."
"Light at Eveningtime" and "The Ark of Safety

are the topics that the Rev. Alexander McKelvey will discuss to-day before Canal Street Presbyteria Church.

The Rev. W. R. Alger, a former pastor, will preac in the Church of the Messiah this morning and even

The Rev. R. S. MacArthur will preach for Calvary Baptist Church at the usual hours to-day.

Dr. J. D. Wilson will minister to the Central Pres

yterian Church to-day as usual. At Christ Church this morning and evening the

Rev. Dr. Shipman will officiate and preach. "The National Outlook," a Thanksgiving sermon will be repeated by request this morning in the Church of the Disciples of Christ by the Rev. J. B. Cleaver, who in the evening will continue his review of Colonel Ingersoli's philosophy on "The Mistakes

The Rev. J. W. Ackerly will preach in Duane Meth odist Episcopal Church this morning and evening.

The Rev. Father Quinn will deliver a lecture of 'Music and Dancing" on Wednesday evening in

At the Church of the Divine Paternity the Ray Dr Chapin will preach this morning and deliver an ad Dr. R. S. Howland will minister to the Church of

the Heavenly Bost this morning and afternoon. Mrs. Augusta Cooper Bristol will address the First Society of the Religion of Humanity at the lodge rooms, No. 744 Broadway, corner of Astor place, at night P. M. Subject-"The Evolution and Contin uity of Character.'

At the Church of the Holy Spirit the Rev. Ed Guilbert will officiate and preach to-day as usual.

Instructions and explanations of Catholic doc the priests of the Roman Catholic Church of the Epiphany.

officiate and preach this morning and evening.

The Rev. R. Heber Newton will preach on the "Life f Jesus" this morning and on "The Wrongs of the Work World" this evening in the Anthon Memoria

CHAT BY THE WAY

Tight boots and an accusing conscience are about equal in their ability to make a man uncomfortable A man is just as much afraid of the things in which no does not believe as he is of those in which he doe believe. No one believes in ghosts, and yet every one who goes through a dark room alone firmly e pects one to catch him and carry him off.

It is not so much the quantity that tells as th quality. The devil has as much brains as an archangel, but he-doesn't look at things in the same way, and that's why he is where he is.

Sympathy is valuable when it is adequate to the occasion. A poor tenant went to his landlord or rent day and told him that one of his best cows had been choked to death. She tried to swallow a tur nip, but the obstinate vegetable stuck fast and the cow died. The interested landlord demanded the details and wanted to know whether the tenant was sure that it was a turnip that killed her. was the reply, "we cut her open and found it fast in "Well, sir," said the landlord, "I ar glad you got your turnip back. Now, how about

When they were at the Louvre Rogers was inter-rupted by a lady, and when he overtook his friend he said:-"That was Mrs. Blank; we have not met for so long a time that she had almost forgotten me and asked if my name was Rogers." Maltby, who had listened to the recital in a very abstracted sort of way, looked quietly into the face of the speaker.

There is a good story told of a shrewd boy wh allowed himself to be most unmercifully pummelled by a smaller boy, and who gave as a reason therefor that the small boy had a father; that the father ha an orchard; that his pears were just beginning to get ripe, and that the little boy would undoubtedly ask him to partake of the fruit. "But." said he "you just wait till pear time is over, and if he hits again won't I give it to him." That boy will some time grow to be a rich man. Such genius in the use of opportunities and such self-denial for the sake of achieving an end cannot fail of success. He will be rich, but he will know too much to pay an

The best evidence that a man has become "hope fully plous" is to be found, not in his conduct at the prayer meeting, but in his conduct at home. If he says he has found religion, but continues to cuff his children and snub his wife, you may be sure that he has picked up some counterfest and will soon throw it away. If, on the other hand, his religion compels forbearing, both you and he may have a "comforte ble assurance" that the inoculation has taken effect. "take" the first time.

If a man is bald it is said to be conclusive evidence that he has been thoroughly married. A smooth head and a smooth life seldem go to-

If, as Burns suggested, men should have their clothes cut out of their characters, a large number could always appear in a full dress black suit, some might wear the various shades of drab, but very few could come out, even in the hottest weather, in

We heard lately a thoroughly characteristic story. Some years ago a very fine echo was discovered on an Englishman's estate. He was proud of it, of course, and excited considerable envy by its exhibition. One of his neighbors, who owned an adjoin ing estate, felt especially chagrined, but was greatly encouraged by an Irishman who went over the lands with the hope of discovering one somewhere. He declared himself successful in finding the most wonderful echo ever heard, and stood ready to unfold his secret for a large sum of money. The nobleman listened to the echo, and although there was something peculia about it, he paid the money. An afternoon was set for his friends to come and listen to the marvellous discovery. "hullo!" cried in stentorism tones the Hibernian who had promised to find an echo. "Hullo!" came back from the hillside youder "How are you?" yelled one of the company, and echo answered in a suspiciously different key, "How retiring one of the company, putting his hands to his mouth cried out, "Will you have some whinkey?" Such a question would disclose the character of any reasonable echo. It was certainly too much for the one which had been discovered in that estate. Judge of the surprise of the party when the answer came back in clear, affirmative tones Thank you, sirr; I will, if you please." The poor fellow, who had been stationed at a distance to ply the place of an echo, simply submitted to too

That was a very sharp answer of Talleyrand's

When some one told him that a certain lady of noble rank, but on the shady side of fifty, had married her butler, and expressed surprise at such a mesaltiance, the wit replied:—"Ah, but you must remember that it was late in the game; at nine we don't count

honors, you know."

The harmony of married life depends almost en tirely upon dinners. It is not the state of the heart so much as the condition of the stomach which makes a man happy. It is better for a womanrank heresy, we know—to be able to make a cheerful home than to talk Greek. Before marriage the ability to sing divinely and to play impossible music are very attractive; but when two people settle down to the steady work of loving each other for forty or fifty years the kitchen inevitably emphasizes itself, and the chances of success are greater with a comely housewife than with an accomplished beauty, who knows every thing except how to make the house attractive. The nestic consequences are apt to be fearful when wife knows so much that

She can tell the great uncle of Moses, And the dates of the Wars of the Roses, And the reason of things—why the Indians west

rings
In their red, aboriginal noses—
But doesn't know chicken from turkey.

Deaf people sometimes hit on strange truths The other day a young damsel was addressing a pious old gentleman who was so deaf that, as Hood says, he couldn't hear anything, even if an carwig had carried in the news, and she happened to say of the new minister that he was just married. "Has he got it bad?" shouted the listener, who had evidently misunderstood. There was nothing to do but to shake the head negatively, but the plous man continued, "The ways of Providence are very peculiar, arn't they?" This time there was at affirmative shake of the head. At last the old genman asked again, "Do you think he will ever recover? Tell him when you see him how sorry I am, will you?" It was afterward discovered that he thought the new minister had caught a fever, and his comments were made accordingly.

When Francis Parkman wrote an essay on "Woman's Rights" for a recent number of the North American he committed a blunder for which he has toubtless been a thousand times sorry. We have seen a small boy throw stones at a wasp's nest until at last he unluckily hit it. The whole colony of insects issued forth, and in an inconceivably short space of time convinced that boy that he had made a mistake. His mother's slipper, even when most vigorously applied, was the very luxury of happiness in comparison with the punishment they inflicted. Mr. Parkman has been throwing stones, too, and from the general up-roar we judge that he must have hit something. in these enlightened days it is an unparde for a man to say that a woman is a woman, and that than for the most fit. He must have been fired of life and anxious for a sudden and violent death when he said that every feminine sovereign has sullied her reign by some unwomanly act, for Lucy Stone and Susan B. Anthony are ready to prove beyond a peradventure that if they could only be elected President and Vice President the Republic would resemble paradise regained in less than twenty-four hours. Somehow the men can't be con-vinced, and these estimable ladies are doomed to clush unseen and waste their sweetness on the

If a man can't have a downright friend, the next est thing is a downright enemy. Friend or enemy, however, it is important to know just where you acquaintances stand. We have a great deal of sympathy with the Western hunter who "observed" that "the rattlesnake is a squar, honest reptyle, that lets you know when he means to resoom business, and gives you time to step back." There are so many so-called friends who love your pocketbook and your influence, and who will certainly leave you when these depart, that there is a peculiar satisfac tion in knowing of a given person that he is

squar, honest roptyle.' A man is oftentimes willing to recommend reme dies to his neighbors which he would be very slow to take himself. The best proof you can offer of the value either of a medicine or a religion is that you have tried it. When a man appeared Bismarck, some years ago, with an armor which he said was bullet proof, the statesman inquired, "Are you sure?" "Oh, yes; perfectly sure," was the reply. "You may let one of your soldiers try it." "No, I have a better plan than that," said the shrewd politician. "Put it on yourself; and do you," turning to a lieutenant racks and fire six shots at him at short range. If he is killed I don't want his armor; if he isn't I'll report the matter to His Majesty." The inventor was so pressed for time that he couldn't possibly com-

IMMACULATE CONCEPTION JUBILEE. VALUE OF THE FAMOUS DOGMA-INDULGENCES TO BE GAINED BY THE FAITHFUL-ST. FRANCIS

NAVIER'S FESTIVAL. Ten years ago, dating from to-morrow, the Ecumenical Council in Rome convened in the Vatican to declare to the Catholic world that the Pope was infallible. Twenty-five years ago to-morrow that same Pope, not then, of course, infallible, promulgated the doctrine of the Immaculate Conception of her who, the Freeman's Journal says, was "the beginning of the new creation of God," whereby men may become truly the sons of God. These two important events falling this year on the same day, December 8, will be appropriately observed in all the Roman Catholic churches of this and other lands. The day will be a holy day of obligation, for lands. The day will be a holy day of obligation, for as the decree of the Sacred Congregation of Indulgences and Relics declares, the Immaculate Conception dogma "filled the whole Christian world with Ineffable joy." Hence the desire of the faithful to celebrate the day with more solemn devotion is a natural and laudable one. Many bishops of the Church having supplicated the reigning Pontiff to grant indulgences on this occasion he has ordained that all the faithful who, to-morrow or on one of the days of the cotave, being truly ponitent and after contession and communion, shall devoutly visit a church or a public chapel, and there piously pray according to the intention of the Pope, a plenary indulgence will be granted, to be obtained once within the time specified, and to be applicable by way of suffrage to the souls of the departed. This decree is to be held valid without any expedition of a brief, all things to the contrary notwithstanding.

In other lands, where Catholic faith and life is of secular tradition, as well as here, the day, and indeed the week, will be celebrated by communions, novenas, triduums, fastings, &c., and in many of the more faithful countries and cities, churches and other Catholic edifices, public places and private houses will be illuminated in honer of this dogma. Where the civil authorities do not interfere religious processions march the streets with banners and music and chants on the eve of the festival, which this year is Sunday, as well as on the festival day, where the civil authorities do not interfere religious processions march the streets with banners and music and chants on the eve of the festival day. Wherever in this country societies or companies can do it together the Freeman's Journal recommends special prayers and aims to be offered, feats observed, shrines visited and decorated with burning tapers and flowers. as the decree of the Sacred Congregation of Indul-

special prayers and aims to be othered, leasts observed, shrines visited and decorated with burning tapers and flowers.

Fr. Francis Xaviers's Pestival.

Following this, on Wednesday next, the feast of St. Francis Xavier will be colebrated in New York and Brooklyn and no doubt in other cities also where this name is revered. But in those two cities the local branches of the Association for the Propagation of the Faith will hold their annual meetings on the evening of Wednesday—the New York society in the Church of St. Vincent de Paul, West Twenty-third street, and the Brooklyn one at St. Peter's Church, corner Hicks and Warren streets. There will be a report of progress, a sermon and benediction of the most blessed sacrament. The "progress," in Brooklyn at least, is a solid one, the contributions nearly or quite doubling those of any previous year. Brooklyn home charities are ceriant to reap the reward of this increased generosity toward the missions.

A MINISTER'S GOLDEN WEDDING. THE REV. DR. STARKS' HALF CENTURY OF MAR-

RIED LIFE AND MINISTERIAL LABOR. The lives of most ministers are so full of anxiety and labor and the drain upon their nervous system is such that they rarely live to commemorate such an event as the Rev. Dr. Starks, of the Troy Conference of the Method t Episcopal Church, will cele-brate on Wednesday next in the church of that denomination in Lansingburg, N. Y., and in the home where he has resided. Though now in the seventy-first year of his age, the Doctor is still tive and acceptable as a preacher. He, however, will soon be on the superannuated list, and after that will preach only as opportunity may offer. Dr. Starks was born in Canaan, Columbia county, N. Y., December 14, 1808, and on December 10, 1829, was married to Miss Harriet Andrews, of Chalham N. Y. The next year he was licensed by the Methodist Episcopal Church to preach,

What are now the New York, East and Troy Confer ence. When the Troy Conference was set off Dr. Starks remained in the old conference territory for six years, but in 1837 he was transferred to the Troy Conference, where he has ministered for forty-three years, so that next year will complete his half century of ministerial life and labors. Dr. Starks received a liberal education in the schools of his native place

years, so that next year will complete his half century of ministerial life and labors. Dr. Starks received a liberal education in the schools of his native place and spent a few years teaching before he entered the ministry. The first nine years of his ministerial life were spent in large circuits, for Methodism had not then estited down to its work in single parishes, but sought to, compass all the souls it could by means of the itlucrancy which her modern ministers are growing weary of. On those circuits he had one or two colleagues, plenty of travelling, abundance of labor and no doubt not as good fare as his younger brethren in the work to-day have, but are not thankful for.

AN HONORABLE EECORD.

During those years the doctor travelled principally on horseback, after the old fashion of ploneer Methodist preachers, with Bible and hymn book and saddle bags. Between 1815 and 1843 he was presiding elder of Plattsburg district, the next four years he occupied the same position in Stratoga district: from 1850 to 1864 he presided over the Troy district and during the following term to 1869 he was in the Pouliney (Vt.) district. During the remaining twenty-four years Dr. Starks has occupied important stations in his conference. He was elected delegate to the General Conference three quadreniums in succession, and though having passed the allotted years of man he has only missed one Sabbash from his post during the past sixteen years. This is a record for some younger ministers to blush over. Within his ministerial lifetime what wonderful changes he has seen in Methodism! Thousands have been added to her communicants within fifty years and hundreds of his own early associates in the minister have passed to their reward, while many whom he introduced to the Troy Conference as young ministers are showing signs of advancing years.

The celebration next Wednesday will take to a

while many whom he introduced to the Troy Conference as young ministers are showing signs of advancing years.

The celebration next Wednesday will take on a religious and a social form. The first will be held in the Methodst Episcopal Church at Lansingburg at noon. It will need only one person to complete the picture. The venerable Eibort Osborne, who married Dr. Starks and his wife half a century ago, is spending his declining years in Ocean Grove, N. J., a place which his son, now a missionary in India, did much to bring into prominence and repute. He will not be at the golden wedding in person, but his spirit and a loving epistic will be there and answer for him. The social reception will take place in the afternoon and evening at the residence of Mr. Felix Fountain. The first movement for this celebration came from Dr. Starks' neighbors and friends in the conference and out of it, who thought this a good opportunity to manifest their affection for him and a committee of their choosing has had the matter of detail in hand for some weeks. There will be a large gathering of old ministers and church members who, though now scattered, were in other years associated with Dr. Starks in promoting the cause of Christ and of Methodism in this State. Soon they will recount those scenes of the past on the unchangeable shore.

MINISTERS' HEARTACHES.

HOW PRESBYTERIAN MINISTERS ARE COMPELLED TO ITINERATE-A LESSON FOR RESTLESS

Under this caption Dr. Cuyler, of Brooklyn, tells the lay readers of the Ecangelist some plain and un-palatable truths regarding their treatment of ministers. He has received several letters on the subject, chiefly from pastors in the West, who complain loudly of the disloyalty of their people to them. Instead of rallying to the aid of their pastors and sustaining them in the Master's name and for the Master's service, they straightway begin to find fault and pick flaws, and within two or three years worry them into a resignation. All the cavilling criticisms of irreligious pewholders are eagerly caught up and hurled at the pastor's head, until his usefulness is destroyed and he is driven off with his wounded heart into some new and equally tormentminister lasts the church makes a temporary head-way; but presently all the solemn installation yous of the fickle flock are forgotten and the ambassador of Christ is "badgered" into a reluctant retreat. This is a sharp indictment to being against a pro-fessed people of God, but stern facts warrant every syllable of it. ing field of labor. As long as the novelty of a new

syllable of it.

A prominent Western pastor writes that, with the exception of a few ministers lately installed, there is not a pastor in his Presbytery who is not thus cruelly barassed. He says that within a short time he has seen ten men driven out of their pulpits simply occause their congregations were grown weary of them, and were hankering after the novelty of a new face and a new voice in their pulpits. simply occause their congregations were grown weary of them, and were hankering after the novelty of a new face and a new voice in their pulpits. He further adds, that "We have no peace, no security, no feeling of stability in our pastorates." Nor is this ugly epidemic confined to Presbyterian churches. An eminent Western Episcopal bishop declares that "the average length of pastoral service in his A-case does not exceed two years!" By that time the people weary of their rectors and distodge them to make room for others who are, in turn, no more satisfactory than their predecessors. Methodism escapes this growing evil by its enforced itinerancy, but in the Presbyterian and other denominations the epidemic for divorcing pastors is even more fatally prevalent than for divorcing wives. If all the pangs and bitter disappointments and heartaches that are hidden behind the study walls and family sitars of fathrul ministers of God could be revealed to the public eye, they would make up a terrible "cloud of witnesses." They would explain the secret of many a spiritual drought and many a fruitful field turned into a desert, and many a torn and desolated church. When God's people dishonor His faithful ambassadors He dishonors them and withholds the blessing. Dr. Cuyler does not claim that even the best minister is faultless, but he avers most solemnly that the humblest and feeblest man withing the blessing. Dr. Chyrer does not claim that even the best minister is faultiess, but he avers most solemnly that the humblest and feeblest man who conscientionally devotes his single talent to Jesus Christ and to saving souls deserves as much respect, sympathy and love, for Jesus' sake, as is accorded to a Spurgeon, a William Adams or a John Hall. The most effectual way to keep young men out of the ministry is for Christian churches to dishonor the sacred office and to degrade their own pulpits. Methodist ministers who are hankering after settled pastorates might profit by a little experience of this sort or by reading carefully the experiences of others. They might learn to bear the lile they have in the itineracy rather than fly to others they know not of.

A RELIGIOUS DRAMA.

"THE PILGRIM'S PROGRESS" PLAYED IN A LON-DON CHURCH-A DESCRIPTION OF THE SCENES, "The dramatic representation of Bunyan's greatest work which Mr. George Macdonald and family gave last week at the City Temple, and have given elsewhere on previous occasions is," says London Truth, "a very curious performance. It bears a greater resemblance to the 'Moralities' of Henry VI.'s reign than to the 'Miracle Plays' and 'Mysteries' that preceded them. But as 'The Pilgrim's Progress' was intended to represent the triumph of the virtues over the vices, a dramatic version of the work belongs properly to the "Moralities," which were designed for a similar purpose. The performance consists of a series of episodes of the nature of those which form the groundwork of many historcal plays. The scenery is of the simplest and most rudimentary character. At the City Temple a stage was extemporized at the pulpit end of the building. Dr. Parker's rostrum being concealed from view by a calico screen, which also served for background. When the curtain rises Christiana and her sons are discovered engaged in conversation about the deceased Christian. A heavenly messenger in white and yellow then appears, and invites the family to set out on the journey successfully accomplished by their chief. Having resolved to do so, they are visited by those symbolical personages, Mr. Batseyes, Mrs. Timorous and Mercy, the first named in a crimson gown, blue spectacles and a flaxen wig, being very humorous. After some more conversation they separate, Christiana and family setting out on their way to a hymn tune. Scene 2 shows the wicket gate, at which the party knock for a while unavailingly. At length the gatekeeper, in a still more yellow costume than when he appeared as the heavenly messenger, admits them all but Mercy, who is shut out. She thereupon knocks on her own account, and then stretches herself before the gate, so that the audience experience a horribie fear that the gatekeeper, coming out unsuspectingly, will fall over her in the manner that the policeman falls over the clown in a pantomime. This, happily, he does not do, but raises Mercy and takes her is. Scene 3 shows the House Beautiful; its proprietress is disclosed entertaining the pligrims with oranges and cake. Enter Mr. George Macionald, as Greatheart, in a suit of polished tin and a helmet very much at the back of his head, and enter also various other emblematical characters, such as Feeblemind, in whom it is not difficult to discern the heavenly messenger and the gatekeeper of previous scenes, but who in his present disguise of limping gatt, whitened face and stick held before him with both hands, has a ludicrous resemblance to our old friend Pantaloon. They talk together for a white, of course giving utterance to the plous sentiments of Bunyan. Presently Mr. Birsk, heavenly messenger rudimentary character. At the City Temple a stage was extemporized at the pulpit end of the buildng, Dr. Parker's rostrum being concealed from

portant part in the representation, was unfortu-nately very feeble. The only instrument used was nately very feeble. The only instrument used was a piano, which was both inappropriate and badly played. The sweet tones of an organ, or the sug-gestive notes of a harp, with a final blast or two from a heavenly trumpet, would have given color to the proceedings. And a few vocalists might have been engaged, in order that the hyanns sung might have been in tune and more audible. But probably the audience, which inconveniently crowded the City Temple, cared little for artistic accessories."

MINISTERIAL MOVEMENTS. PRESBYTERIAN.

Rev. Ariel McMaster, at one time of New York, has scepted the call of the Church at North La Crosse.

Mr. S. W. Beach, of the Princeton Theological seminary, has been called to the pastorate of the

Twelfth Presbyterian Church in Baltimore. The Rev. Charles McLean has been deposed at neeting of the Glasgow Presbytery of the United Original Seceders for having officiated as the minis-ter of a Baptist congregation at Coatbridge. The reverend gentleman failed to answer the citation of

the Presbytery.

Miss Belle Leyburn, who has been laboring as a nissionary in Greece for several years, returned to

this country a few days ago.

The health of Rev. Dr. Cumming, of London, has somewhat improved, although he is still utterly unfit for ministerial work. A fund sufficient to secure the sum of £300 as an annuity to the reverend gentleman has been realized.

The Rev. Mr. Marshall has been paster of the Presbyterian church at Marion, Iowa, for twentythree years. When he began his labors the church numbered thirty-five, and now there are 300 mem ers. This growth is not especially remarkable, though it is creditable to the pastor's faithfulness. Rev. D. R. Campbell, of Joplin, Mo., has receive

call to the church at Savannah, Mo. Rev. W. T. Thompson, of Harmony Presbytery, accepts a call to the church at Shelbyville, Tenn. Rev. L. F. Bickford has resigned the pastorate of the Presbyterian Church in Kingsville, Ohio, to ac-

cept the call of the Congregational Church in Roctstown. Ohio, at a largely increased salary. The Presbyterian Church at Lima, N. Y., has ended a call to Rev. James Robertson, who has acted as stated supply the past six months. The question of settlement will turn upon the state of his health, which has been impaired during the summer, though now improving.

Rev. P. S. Mather has been transferred by Bishop Peck from West Wisconsin Conference to Nebraska, and stationed at Weeping Water, Neb.
Grace Church, Wilmington, has, by one continuous effort covering fitteen days, rid itself of a debt of \$67,000. It is one of the finest Methodist churches in the country.

in the country.

Rev. J. Baldwin, of Raymond, Waterloo district, Upper Iowa Methodist Conference, has gone to Kansas City, where he is preaching to a Congregational church. He has not necessarily left the Methodist

sas City, where he is preaching to a Congregational church. He has not necessarily lett the Methodist Episcopal Church.

Rev. D. F. Owen, a Methodist minister, was arrested at Oil City, Pa., a few days age, upon a charge of swindling an aged widow named Walmer. He borrowed money of her under false pretences, and then robbed her house of valuable jeweiry and silverware. Mr. Owen was formerly pastor of the Riverdale Church at Dingman's Ferry.

The Rev. Dr. Underwood, of the Reformed Episcopal Church, has been admitted into the Indiana Conference of the Methodist Episcopel Church. The American University of Philadelphia, a short time age, conferred on him the degree of LL. D.

The Methodists of Asbury Park, N. J., who heretofore have worshipped in winter with St. Paul's Church, Ocean Grove, have now undertaken to erect a house of worship for themselves in the Park, and at a meeting the other day they subscribed \$1,200 to start with. Work will be begun early in the spring.

The Rev. Joseph Odell, pastor of the Primitive

apring.

The Rev. Joseph Odell, pastor of the Primitive Methodist Church on Park avenue, Brooklyn, has been recalled to England by his Conference and will leave this country in the spring. He is to be stationed in London. His ministry in Brooklyn has been very successful and he has invited the wrath of rumsellers by his temperance work, so that the windows of his house have been broken in several times with stones and his own life has been threatened. The protection of the police has been invoked again and again for him.

EFISCOPALIAN.

and again for him.

ZPINCOPALIAN.

The confirmation of the Rev. E. A. Rand in the Episcopal Communion, which takes place this week, makes the fifth transfer from the Congregational ministry to the Episcopal Church within the past

ministry to the Episcopal Church within the past two years.

The Bev. John S. Lindsay, rector of St. James' patish, Warrenton, Va., has accepted an election to the charge of St. John's Church, Georgetown, D. C., and entered upon his duties to-day.

The Rev. William Brittain, of Ionia, Mich, has been re-elected to the rectorship of Trinity parish, Tiffin, Onio, affer an interval of thirteen years.

The Rev. Dr. Pinkney, Bishop of Maryland, is making arrangements to reside in Baltimore.

As no appeal has been taken by the Rev. Mr. Mackoncchis to the House of Lords the Court of Archesis to be asked to enforce the suspension of Mr. Mackoncchie, according to the original sentence, for persistence in illegal ritualistic practices. This ardent ritualist, however, proposes to go on in defiance of the law and if need be go to prison. His churchwardens also propose to close their doors against

delphia, and he will enter upon his duties next month. He is a son of the late Mr. John Nicholson, of Baltimore, a well known banker. He was for some years assistant to the Rev. S. B. Hodges at St. Paul's Church, Baltimore, and has been for the last four years rector of the church at Westminster, Md. Bishop Stevens, of Pennsylvania, continues to improve slowly but steadily, and is able to give some attention to the affairs of his diocese, through the Standing Committee. The committee, the lishop does not vest it with those judicial functions which he may impose upon it in his absonce from the diocese, is discharging the merely routine business of the diocese within the canonical powers of the committee.

tee.
The Thanksgiving Day offerings of the churches in the diocese of Pennsylvania, amounting to about \$15,000, were devoted to the support of the Episcopal Hospital in Philadelphia. Dr. J. N. Galleher, of this city, has written to the Standing Committee, of Louisiana, accepting the bishopric of that dioceso, to which he was lately

priests are giving the mission:—Revs. J. V. Daly, F. II. Lilly and J. A. Hoben. They belong respectively to the Dominicau monasteries in Newark, N. J., and Perry county, Ohio.

Rev. Father Smyth, of New Bedford, Mass., is taking steps toward building a Catholic schoolhouse in that city.

The Rev. Father Noonan, S. J., has been appointed to succeed the late Father Tehan, S. J., as pastor of St. Joseph's Church, Providence, R. I.

A mission will be opened in the Church of St. Vincent de Faul also in the Juurch of the Holy Cross to-day to end only at Christmas.

The Very Rev. M. Bouchet, V. G., of the diocese of Lonisville, Ky., is at present in the country taking rest, his arduous duties during the recent severe illness of Right Rev. Bishop McCloskey rendering rest and removal from the scenes of his duties necessary. Right Rev. Mark Gross, the new Bishop of the vicariate of North Carolina, intends throwing himself heart and soul into the work of building up his new charge. His consecration is to take place very soon in Baltimore, Md., and soon after that he will orduin the first priest ever elevated to the dignity of priestheod in North Carolina.

Rev. John C. Kenny has been transferred from Marquette, Mich., to Mackinac, in the same State. Bishop Keane has bought the ground for a church in Charlottesville, Va.

The Rev. John Egan, owing to delicate health, has been obliged to resign the Vice Rectorship of the Irish College, Rome.

Father Curran, pastor of St. Andrew's, has invited the Rev. Father Cooney, C. S. C., to give a mission at St. Andrew's.

Rev. M. J. Holland has been appointed pastor of St. Columba's Church, Newark.

rather Curran, pastor of St., andrews, an invitathe Rev. Father Cooney, C. S. C., to give a mission at
St. Andrew's.
Rev. M. J. Holland has been appointed pastor of
St. Columba's Church, Newark.
Cardinal von Schwarzenberg is now the last of all
those created by Pope Gregory XVI.
Rev. D. A. Quin has been appointed to succeed the
late Rev. Father Doyle as pastor of St. Fatrick's
Church, Momphis, Tenn.

It is reported that the United Hebrew Orthodox
congregation is on the look out for a chief rabbi.
An effort is being made to induce all the members
of the Shaaray Teñia congregation to close their
places of business on the Sabbath day. Thus far,
under the direction of the Rev. Dr. Mendes, aided
by a large number of his flock, there is overy probability of this new move being a success, and the
Jowish day of rest.
The Chidren's Synagogue of B'nai Israel, started
a few weeks ago by the Rev. I. C. Nort, is a great
success. The attendance now numbers over 400 and
is steadily increasing. A couple of years ago Dr. A.

The Children's Synagogue of B'nai Israel, started a few weeks ago by the Rev. I. C. Nort, is a great success. The attendance now numbers over 400 and is steadily increasing. A couple of years ago Dr. A. S. Isaacs started the first one as an experiment in the Bowery. It, too, grew strong and flourished. Both are designed to offset the efforts of Christian missionaries to get the Jewish children into evangelical Sunday schools, and they have thus far succeeded in their purpose admirably.

The Jewish congregation in Chicago over which the Rev. Dr. Kochler, of this city, intely presided is advertising for his successor and offering a salary of \$3,600 a year. They ought to get a candidate for that amount without delay.

The Rev. Dr. Rosenspitz has made a tour of the States within two years, looking for a place where he could shide. He has occupied pulpits in Brooklyn, Nashville, Zanesville, &c., and has now found rest for the soles of his feet in Toronto, Canada. Ho has declined the call of the lately discovered Israelites on the island of Satikind, Africa.

The Rev. Dr. Intner, who has had a varied experience in Brooklyn, is now officiating for the congregation B'nai Sholom, of that city. He means to live down the charges of deceit and falsehood against him.

following statistics of Lutherans in the United States: - Ministers, 3,087; congregations, 5,376; com-

States:—Ministers, 3,087; congregations, 5,376; communicant, 5-9,195.

The United Brethren Almanac for 1889 reports 4,336 churches, an in-rease of 169 during the year; 184,796 members; increase, 2,585, and 2,237 ministers, a gain of 65. The salaries of ministers amount to \$345,995, against \$346,415 the previous year. The contributions for missions reached \$35,544, an increase of \$4,557. The grand total of contributions was \$661,662, an increase of \$43,046.

The Old Bellovers, a sect of Russia, having been found guilty of putting up a new church in Butkoff, have been sentenced to two months' imprisonment and the church las been confiscated. And this is what the Russian-Greek Church calls religious liberty.

what the Russian-Greek Church calls religious liberty.

The Lutherans of Camden, N. J., have organized a church of their faith and order in that city, and are conducting services for the present in a hall with the help of such ministers as they can get from Philadelphia and elsewhere.

The Christian Reformed Church, of the Netherlands, which was formed in 1834, as a protest against the rationalizing tendencies in the Reformed Church of Holland, has now 300 ministers and 350 congregations.

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The Mennonites are about to establish a mission
among the Indians in the Island of Kodjah, 600 miles
west of Sifka, Alaska.

Rev. D. K. Flickinger, secretary of the Missionary
Society of the United Brethren in Christ, has sailed
on a trip to Africa to visit officially the missions of
the society in Sierra Leone.

The Union Evangelical Church, at Corona, is not
prosperous. Trouble among the brethren led the
paster. William Ballagh, to tender his resignation.
Mr. Ballagh has been preaching one or two Sundays
for the Reformed Church in Asbury Park, N. J., and
is likely to be called to its pulpit.

CHANUKA.

THE JEWISH FESTIVAL OF INAUGURATION-MACCABEEAN HEROISM COMMEMORATED.

The Jewish festival of Chanuka will take place on the 16th inst. It is designed to keep fresh in the memory of Israelites the victories of their ancestors under the Maccabees when they tought for the preservation of their Sabbath and religious laws against the Roman pagans, who wished to destroy both. The early part of the day will be observed religiously and the later socially, with balls, entertainments and festivals of various kinds. The Young Men's Hebrew Association, after weeks of busy preparation, have nearly perfected all their arrangements for an entertainment at the Academy of Music, by which they hope to commemorate the preservation of Jewish national existence and the liberation of the people from oppression. The festival is also known as the "Inauguration," because after the Maccabeean people from oppression. The festival is also known as the "Inauguration," because after the Maccabeean victories the temple was cleansed and the worship of God restored according to the ancient rites. Under the direction of Professor Marnig the young men and about three nundred of the most beautiful young Jewesses in the city have been practising various Oriental dances and tableaux. Few who attended last year's entertainment will forget the enthusiasm of the hour when New York Judaism was brought under one banier—the banner of the Maccabees. And as the observance of the day was originally in the interest of Sabbath observance, it will receive fresh impulses from the movements now going forward among Israelites of New York for the better keeping of that day. A meeting was held yesterday in the Thirty-fourth Street Synagogue in this interest. The neglect into which the Jewish Sabbath has fallen is charged in some quarters to the ministers of the synagogues, with how much truth, of course, cannot be determined. One of the interesting features of the forthcoming entertainment at the Academy will be the singing of Hebrew melodies by the children of the Orphan Asylum and tableaux, in which fifty little girls, between the ages of six and eight years, belonging to the same institution, will participate.

The annual meeting of the Congregation B'nai Jeshuran will be held this afternoon, when reports of the sancial, numerical and moral condition of the society will be presented.

The annual meeting of the Hebrew Free School Association will also take place this morning at the school house, in East Broadway, when reports will be read. Seven directors will be elected in place of that number, who have served for three years and retire.

The annual meeting of the Home for Aged and In-

retire.

The annual meeting of the Home for Aged and Infrm Hebrews will be held next Sunday merning, at the institution, when the work of the year will be presented. The Home lately received \$3,600 from the Musical and Dramatic Union.

FORTY-FOURTH STREET SYNAGOGUE. JOSEPH'S SELF-GRATULATION - THE PHILOSOPHY OF DREAMS-SERMON BY THE REV. DR. F. DE

The course of lectures on Bible characters inaugu ated some months ago by the Rev. Dr. de Sola Mendes in his synagogue, West Forty-fourth street, was continued yesterday, with the history of Joseph. The purpose of the course, as stated by the preacher, is not to utter encomiums on Bible characters universally admired, or even denounce those reprobated by common consent, but rather to bring out single features that oppose and are passed over by the popular verdict. Last week Esau's generous, free nature was dwelt upon; yesterday Joseph's failing was the subject of reverent yet discriminating analysis. The sages of the Talmud censure Joseph for his unnecessarily harsh welcome to his brothers in Egypt, not be seeming a noble prince, much less a relative. Such blemishes are like the flaws in old rarities, said the Doctor, rendering the olden names more precious.

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JOSEPH'S FAILING.

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Joseph's failing was a kind of passive selfishness; not that active prompting which greedily grasps every advantage for one's self, but that feeling of self-complacency which allows others to prosper, and hugs itself with the idea that it could do better and deserve more than all around. This passive selfishness is not common in this intensely practical age—it degenerates into the active phase. Joseph constituted himself censor over his brothers and told of their ill doing. Jacob probably paid more attention to the recollection of his beloved Rachel, featured forth in the lad's flashing eyes and eager denunciations, than to the ill effect of such tale bearing on the boy; he may even have encouraged such communion as a relic of the love now dead and gone for whom he tolled full fourteen years. Unchecked, this spirit of self-elevation bors fruit in Joseph's dreams.

DREAMS, IDLE DREAMS.

Ignorance in all ages, by a strange confusion, considers dreams as foreshadowings of coming events, whereas they are reflections of past ones. An ignorant man dreams of gold; he anticipates a fortune; or, more harmful effect, as popular wit, noting the constant unfulfilment of dreams, has coined the phrase that dreams are to be reversed, he tortures nimeelf with anticipations of financial ruin, Whetter they come through the ivory or the ebony gate of the poet they come from behind, from the mind, its hopes, its thoughts. Who dreams of wealth? The miser or the impecunous, those who long for it. Who dreams of feasting? The epicure or the starving, those who hope for it, those who hope through the ivory or the ebony early? The politician in office or out of it, those who have or who tong to have effect. Dreams are reflections of one's own mind; hold a flower in your hand before a camera your image will be impressed on the sensitive find in as a lover of Flora's trophies. So your acts and thoughts

themselves on the semi-sensitive brain of slumber. Describe how you stunned a snake in the woods; even as you relate your arms will swing the cano again and smite an imaginary reptile to earth. You are waking-dreaming of your recent experience. So self-clated Joseph dreamed of bowing sheaves and prostrate heavenly hosts; in slumber that pre-eminence was granted to him which in actual life he yearned for but received not.

Joseph's sufferings chastened him; self-confidence gave way to confidence in God. He disclaimed all wisdom before Pharaola and was rewarded by being selected as pre-eminently wise. He unconsciously preferred his own advancement to young men. This self-clation, despicable as tale-bearing and arrogance, may be modified to form a very necessary feature of life. "Have confidence in yourself" is the duty of every man in this eager age. Difficulties in life must be resolutely attacked; promise yourselves to do all you can that you may be able to apply the German philosopher's boast—"I thank God I have made as much out of myself as could be made out of the material." Have confidence in your powers; not over-confidence, leading to fatal miscalculation, but confidence that you can do as well as the best with your resources. Aim at the top of the tree; the parabola of your course will certainly strike the fruit lower down. Each man in this world must be his own fulcrum to lift himself withal. He who has no opinion of his own powers has but himself to blame if the world take him at his own estimate and through himself in God is the model for young men. Never mind if jealousy plunges you into a pit of slime to befoul you, to choke you out of existence with faisehood and calumny; do not faint, lose not consciousness, and you will be drawn out. Never mind if straitened circumstances bar you in, if grassping rivals grind you down; refuse to be ground, refuse to be crushed, refuse to lose one iota of confidence in God and in yourself; and when you stand, even in your lowly prison garb, in the full aplendor of

PILOTAGE ABUSES.

The Committee on Pilotage Abuses appointed by the Maritime Association on Wednesday last met yesterday and decided to proceed at once to busi-The following plan was agreed upon and placed in the hands of several sub-committees for ecution :- First, to raise a fund of from \$100,000 to \$150,000 by subscriptions from merchants and shipowners in this and other ports of the Union; and second, to request a contribution from masters of vessels, to the extent of five cents per ton regis-tor, once a year, until the matter shall have been disposed of. The committee will meet again or Tuceday at the Maritime Exchange.